

SATURDAY, MARCH 22, 1873.

Subject: Spirituality and Morality.

# PLYMOUTH PULPIT:

A Weekly Publication

OF

## SERMONS

PREACHED BY

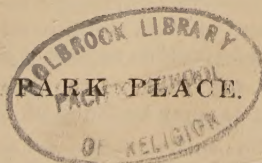
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# SPIRITUALITY AND MORALITY.

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"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—*MATT. xxii. 37-40.*

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This sentiment was uttered, not once nor twice alone: it was made the root and foundation of the divine government on earth. It was repeated in manifold forms. It was caught up by the apostles, and made to be the center of their system, and was in different ways uttered by them through all their teachings.

The antiquity of it is to be considered. Although we believe in the development and growth of things in time, it is a fact that the divine character is delineated in the very beginning of the Israelitish history, of three or four thousand years ago, with all the clearness, and all the fullness and delicacy of touch, which exist now. Time has added nothing to it, and has taken nothing from it. The portraiture of himself which God gave to Moses stands still unblemished and super-eminent. And though men have found out a great many things; though a great many better modes of interpretation for old things have been discovered; though principles have been opened and developed, and their applications have been made known; though the physical structure of the earth has been investigated; though the increased knowledge of creation has thrown much light upon human life, upon morals, and upon moral government, yet no light has been thrown upon the substantial elements of the divine nature. It shone as bright in the beginning as it does to-day. And so, the divine purpose, the grand aim of the divine government in this world, has been manifested. There has been a development of the race along the line of a true love-principle, working toward the spiritual and toward the physical, toward the invisible and toward the visible; that is, working in both of men's natures—his bodily nature, placed in a physical

world, and, as a creature of time, surrounded by innumerable associates; and also his soul-nature, which views things that are ineffable and invisible, and which is conscious of rare qualities that transcend sensation, and partake of the atmosphere of intuitions and inspirations. In regard to both of these natures there is a grand development of the divine injunction, *Thou shalt love the Lord thy God with all thy heart and soul and mind, and thy neighbor as thyself*. Here is this twofold view. We have a true development of the nature of spirituality, or the religion of sentiment; and we have also a true development of the essence of morality, or the religion of conduct. The one relates to that which is invisible—to the grand realm of influences and truths that bear upon the future; and the other relates to the realm of visible acts, and to existences which belong to the present and the practical.

We have then, in this command, both morality and religion springing from the same root, and inseparably joined. Neither is separable from the other without disaster. They are not made to grow on separate stalks. They are branches of the same tree. Nor can one be properly balanced and developed without the action of the other. They are not two elements in accidental juxtaposition. They are philosophically connected.

There are some whose disposition it is to make religion the chief thing in the whole life. It is their thought to stand apart from the great bustle of the world, to be religious interiorly, and to carry up the imagination, and the reason, and the moral sentiments, by the culture of meditation; by discipline of various kinds which apply to the development of soul-forces. They meddle as little as possible with practical matters, for fear that they shall pull down the spiritual. They count the hours which they spend, as it were, under the sun, as so many hours of wastage, while the hours which they spend above the sun, winged by faith and hope, they count as so many hours of real vital existence. They think themselves to be good according to their measure in this upper sphere of spiritual religion. They quite undervalue the other thing. Not that they are without conscience; not that they are without a sense of wrong which accompanies the evolution of practical morality; but they are afraid of practical morality. They are afraid of it because they have seen how often men have stuck thereon, and made it their only religion. They, rebounding from that, go to the other extreme and make the chief element of religion consist, not in the conduct of men here, but in their affection toward God; in their thought of the invisible life; in those higher sentiments, in whose praise



too much cannot be said, but which after all are partialisms, and which without practical morality are imperfect, and cannot but work great harm and mischief.

Then, on the other side, there are those who attempt to exalt morality, who disparage the religion of sentiment, and who count hours of prayer almost as hours of superstition, and hours of meditation, of rapture and of ecstasy, as so many things to be suspected—as at the best enthusiastic and fanatical. “As to life,” they say, “we know that to be honest, to be truthful. To be industrious, and to do about as well as we can in our sphere—we know what that means. That is good solid ground. If a man does as well as he can in this world, that is about as much as we can expect. As to this cloudy mist in which men fly, we have very little opinion of it.”

Now, these two elements are indispensable to each other. I hold that there can be no true spirituality without the leavening and quickening influence of a true morality; and on the other hand, I hold that there can be no true morality without the life-giving power and augmentation of a true spirituality. I hold undivorced the unity of the supreme command, *Thou shalt love the Lord thy God with all thy heart and soul and mind, and thy neighbor as thyself*. The two portions of this command are to be kept together. They are not so much counterparts as different sides of the development of the same great element of love in the human soul.

Spirituality without the practical side, without eminent experience in the development of itself in worldly things, tends toward vagueness and unsatisfyingness. It tends toward enthusiasm, which in itself depends largely upon organization and excess of stimulation. It tends toward idealism, which, in its very nature, as it exists in men, must be filled with imperfections. It is the soul's painter. It creates new landscapes. It forms pictures of new places. It represents new circumstances and new histories. By idealism, or the poetic fancy, we reconstruct (from materials taken out of our own experience to be sure) the universe. We make new combinations, and clothe them with new beauty and new life. All these elements of spirituality which work through the imagination, and without which there could be no spirituality; all these tendencies to idealization; all these religious reveries, if they result in nothing more, are scarcely better than gorgeous dreamings of the night.

But if men are as much allied to ethical religion as to spiritual, then the practical side is constantly bringing down this idealism.

All the visions, under such circumstances, which open before men, are tempered by the duties which they are performing on the earth. For when men, in their hours of meditation, would bring out from the vast invisible realm a portraiture of the God whom they fain would worship, where shall they find their colors? From what palette shall a man paint the outline, and fill in the features, and represent the glory of God? Where are the materials with which to do these things to be found, but in practical life, and in one's connection with his fellow-men? We derive our best thoughts of God from the highest forms of conscious, sentient existence in ourselves and in our fellows. And, little by little, by purification and augmentation, we attain to higher conceptions, which we transfer, as it were, to the divine nature; and these become our God.

It has been said—and if it be taken without extravagance, and without excess of imagination, it is true—that while we are ourselves created by God, every man, on the other hand, creates God for himself: not in reality, not in personality, not in the everlasting whole of which we know so little, but in a certain sense. The picture which comes home to us of God has first to be made personal to us by being created from the qualities of which we have knowledge. For if we knew not what justice was, from some experiments of justice; if we knew not what mercy was, by some earthly conception of mercy; if we had no idea of goodness, from some intercourse among our fellow-men; how could we understand the moral teaching of Scripture which represents God as just and merciful and good? Words would have no power if they did not suck up their meaning from our home experience, and from our knowledge of men among men. From these sources we gather the materials out of which we create our God.

As when the sun would make pictures in the heavens, it draws moisture from every brook, and every river, and every lake, and from the sea itself, to form clouds; and then, striking its rays through them, paints the morning and evening glory, so man, when he would make heavenly pictures, gathers the primal elements, the first experiences, the throbbings through which the Divine mind shines with varied color. Earthly knowledges are the foundations on which men build their notions of heavenly things. If you are cut off from intercourse with society, you are by the same operation cut off from the possibility of fashioning a God, personal, near, real, and a present help in time of trouble.

So spirituality, where it is disjoined from the ethical side of human life, or is out of proportion to it, runs into a moral consciousness, a kind of religious egotism—the most offensive form of egotism,



which runs into mysticism, and has a disproportioned emphasis springing out of it in human life.

There be many who are exceptions to this rule. There is a selfishness in every faculty. That is, whoever uses any one faculty for his own good—especially for his own good as separable from the good of those around about him—uses it selfishly. Even conscience may be selfish. Kindness itself may be selfish. Yes, and love is selfish. Much of worship, and much of piety is selfish. Many tend so to separate themselves from the sympathies of their fellow-men, from the great work of human life, and from ordinary moralities, and so to develop piety in themselves, that they are an exclusive class lifted out of the sphere of lower human influences, and become self-culturists of the worst type—spiritual self-culturists. On the one hand, there is the school of self-contemplatists, the school of Goethe, the school of Boston; and on the other hand, there is the spiritual school—the school of Madame Guyon, and that class. Both schools alike are characterized by exquisite selfishness. Other people are selfish in rude ways; but the selfishness of these people is of the higher qualities. The garments which they weave in the airy loom of the imagination are selfish. They are given to introversion. They say, “O soul! what shalt thou have? what shalt thou feel? what shalt thou enjoy?” while the worldly man says, “O body! what wilt thou eat? what wilt thou drink? what wilt thou wear? how wilt thou live in order to be happy?” Both classes are worshipers of self, and of self in such proportions that they become odious. The only men in Jerusalem against whom Christ uttered denunciations which it makes one tremble to repeat, were men who belonged to the school of self-culturists. They were the Pharisees. They were men who had left nothing undone which it was becoming to do, and who could stand and look upon the whole sphere of human life, and brazenly face God, and say, “What lack I yet?” Against them were issued the most terrific denunciations of the Gospel. But while without ethical development, without practical life, without observation of the duties which belong to men among each other, men are partial and imperfect, however spiritual they may be; if, on the other hand, they make morality the strong point, and deride spirituality, then they become low, vulgar, narrow, secular, extremely unfruitful; and what fruit they bear is of the lowest kind. For men need to have the range of their being enlarged, they need to have their conceptions of life augmented, by making themselves familiar with spiritualizing elements. What men’s duties are, depends very

largely upon their spiritual apprehension of the range of duty. What manhood is cannot be learned from the requisitions of society, nor from neighborhood morality. A knowledge of what a man is to do to himself, the ethical part of a man's life as applied to himself, depends upon enlarging his sense of what is becoming in a true manhood. What a man is to do to his neighbor can hardly be found out by law. The law says, "Thou shalt not," twenty times, where it says, "Thou shalt," once. The law is but a defense. The law stands between me and my neighbor's orchard or garden, and says, "Thou shalt not climb over, nor break through and steal." But it does not say that I shall have an orchard of my own. The positive parts of human law are but few; and those few are of the narrowest and lowest type. The commands of human law, for the most part, are such as these: "Thou shalt pay thy taxes; thou shalt perform military duty; thou shalt do this thing or that thing." In the main, the laws of society have been laws designed to keep one beast from tearing another. All the way up, men have been separated from each other by such laws. Human law bears the marks of historic origin, and stands to-day a vast set of negations. It is not without its permissions and positive sides. But still more significantly is it marked by the opposite characteristics. No man can have much conception of his relations to his fellow-men who only asks what the laws of society demand. It may be hard for some men to be as good as human laws require him to be; but such a one must be a very small man, or a very bad man. A man who is only as good as the laws of the land in which he lives compel him to be, is a very undeveloped man.

We need the spiritual element to enlarge the ethical—to give it scope, and application, and width, and depth, and vitality.

Morality alone has not horizon enough. It is the conduct of men toward their fellow-men, who are actors, not in a sphere bounded by threescore years and ten, but in a sphere which represents the ages. Our actions belong to the realm of eternity.

I remark, in view of this brief exposition, that men are accustomed to organize on one or other of these grounds what they call their system; and then as to the other part, they scarcely know what provision to make. They usually are afraid of it. They misunderstand it and inveigh against it.

Then you will find, even in the pulpit, those who are so intense in spiritual religion that they teach false philosophy, really producing the impression that there is little or no ground for encouragement where there is not entire faith. There are many preachers of the Gospel who leave on the minds of their congrega-



tion the feeling that unless one has been born again, and has a true spirit of faith, all his obedience, and good works, and moral conduct, are worth nothing. And I declare that where the Gospel is so preached, a false witness is borne, and a mischievous effect is produced.

I say, as a vineyardist, that on vines goodly leaves are admirable things, on their way up to something that is better. I am after the cluster; and the reason why I value the root-stalk and the leaf-growth is, that I see them to be instruments and foundations from which come that which is higher than either of them. They are indispensable to the production of that which is esteemed far more highly; and if I should become so enthusiastic over grapes that I should tell the young horticulturist that the roots and leaves were good for nothing, and that if he had not the cluster he had nothing, I should mislead him. Do clusters grow in that way? Is there no relation between the grapes and those other things? I say, "Except a man be born again he shall not see the kingdom of God;" I believe that the life of the Spirit is the true life of manhood; but I say that, on the way up to it, if you have not the highest form of piety, it is a thousand times better to have those things which are below it, and tend toward it, and are next to it, than to have nothing. There is no form of morality that it is not better to have than to be without anything. And yet, how often do we see men so careless in this matter as to emphasize and augment the claims of spiritual religion exclusively, leaving almost no impression whatever that there is any value in moral elements?

And why do they do so? Because those who are over against them are doing the same thing in the other direction. They are saying, "Let a man work; let him be industrious and frugal; let him build up his morality; let him educate his children well; let him pay his taxes, and all his honest debts; let him act kindly towards his neighbors; let him do good as well as he knows how, and he will not need to trouble himself any further. Good square conduct in these matters is about all that can be expected of a man in this world." So men antagonize each other, and by actions and reactions drive each other apart.

But why not unite both of them? Why not say that the grand unity of love is manifesting itself in peace, the social elements working out through moral dispositions? And why not say that the same spirit is working in the higher realm toward hope, faith, trust in God? Why are they separable? Why should the working-man be no more than a cooper, a carpenter, or a shipmaster? Why

should he not blossom? Why should not a man who does well by his family and his neighbors, and who is a good citizen, do well by his soul, and be a good citizen on a higher plane? For he belongs to the universe, as well as to this world. He belongs to eternity, as well as to time. He belongs to spiritual eras, as well as to secular periods. And both are needful. Therefore stop not with the leaf; stop not even with the blossom; but go on to the fruit. Nay, let the fruit swell out and be as the beginning of that divine manhood which knows how to take both sides of the law, and fulfill them both—namely, *Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.*

Just at this time we need to bring this matter into consideration, because there are thrown out, incessantly, recriminations and reproaches by those of one side against those of the other. During a revival period, when spiritual interest is at its height, when the whole community is aflame, when the hearts of the people glow with religious zeal—a thing which, with all its faults, is very desirable—then it is that the poor moralists suffer. Then it is that men speak extravagantly of spiritual elements, and count all things as good for nothing which are not imbued with these elements, and look upon that man as wholly wanting who is not acting under the influence of the Spirit, and who does not corruscate and scintillate in prayer and sacred song. They assure you that there is no hope for a man who is without an abiding faith in God. They account all things else as sheep for the slaughter, and are, among the moralists, like Herod among the innocents! But by-and-by, when some of the spiritual minded get into trouble, and, being human, show to the world a weak side towards political or commercial or legislative corruption, the moralists turn upon them, and say, “That is what they call religion! There is religion for you! That is the way religionists do!” So they throw stones, and make up for the abuse which they received from the spiritualists in times of revival. The two classes push each other, in that way, backward and forward. And so the spiritual Christian has said that morality was good for very little indeed, and the moralist has said that spiritual Christianity was good for very little indeed. The Philistines have hurled their bolts at the Israelites, and the Israelites have paid back all their scores.

How much better it would be if there were no such divisions, and all men believed that all men are alike sinners! It would be a most salutary thing if all men recognized the common infirmity of human nature. Human nature is poor stuff. It is bad material to build with. It is the best we have, but it is poor; and the con-



dition of it in this life is marked with imperfection. This being so, it is all the more sad to see men pelting and piercing each other. It is as if there should break out an insurrection in a hospital, and fever patients, and dropsical patients, and rheumatic patients, and consumptive patients, and lunatics, should jeer and rail at each other on account of their respective infirmities. All men are struggling with temptations from above, and below, and on every side; and there is not one of them that does not need the encouragement of his fellow-men; there is not one of them that does not need charity. All of us need the divine pity. We should sink and go to the bottom were it not that God fulfills his own command and loves us, and loving, loves to the end. A true spirit of benevolence would lead us to love God with all our heart, and our fellow-men as ourselves, and bring the spirituality and the morality of men into the same family, and join them together, so that the moralists shall have the illumination of spirituality, and the spiritualists shall have the elements of true morality.

I remark, once more, that the world has never seen either side developed in the full inspiration of love. What has morality brought forth, except in rare and single instances? What whole bodies have ever yet made an exhibition of true morality underlying perfect spirituality? Where have both of them developed real love in all its utmost fruitfulness? If the true religion were to be brought forth and exhibited in any given body of men, associating together, the beauty of it, the sweetness of it, the attractions of it would be such that there would never need to be a word said about "evidences of religion."

Do you suppose that bees have an argument read to them every morning when they go out in search of flowers? It is the honey in the flowers that draws the bees; and we find them nestling everywhere in the clover in consequence of such drawing.

Do you suppose that when one is walking at evening in the vicinity of an orange-grove, he needs a guide to direct him to that grove? No; the perfume in the air is a guide-board to it. Men find it by the sweetness which increases as they come nearer to it.

Are churches fragrant? Do they exhale sweetness? Are the men who go nearest to them, and who are most conversant with them, men whose confidence cannot be shaken, that God has people on earth yet? If the fruit of the Spirit—love, joy, and peace; if real compassion; if glorious generosity; if patience one with another; if bearing one another's burdens; if hiding each other's faults—if these were the traits of associated Christian brethren, do you suppose you could keep men away from them? The world

would gaze upon them with rapture. It would be like the opening of the gate of heaven on earth to hold them up before men.

On the other hand, how little has morality been inspired by the spirit of love! I look upon the vast organizations of business life, and I know that all human affairs are based on essential equity; and that truth, and honor, and honesty, and self-control, are the organic nature and interior of the great industrial avocations of human life. I know that more than anything else all industries are reciprocal benevolences, and that no industry can long maintain itself which does not confer benefit, and which is not giving an equivalent all the time. I know that the substantial reason for the various industries of life is that they confer happiness, impart strength, and build up society.

Every man who works rightly and truly, therefore, is, though he may not know it nor enjoy it, working in channels which God meant should be filled with large benevolence.

Am I covering a cottage? As, kneeling on the roof, I lay and fasten the shingles, am I not spreading a shelter for the heads of those grown people and children who shall live there? And shall I never have a thought spring up in my heart that I am spending my hours, though it may be with some pain, so as to bless the families, one after another, that shall dwell in this cottage?

Shall a man shape a cradle and never think of the babes that will lie in it? "Whose babes shall they be? What shall become of them? Will not those who first are babes in this cradle, by-and-by, having grown to man's and woman's estate, look down here on little children of their own?" Shall he not ask himself such questions as these? And shall he not say, "Let me build it strong; let me make the curves right; let me give grace to it?" The sweet little children that are to be reared in that cradle sing to him, in imagination, while he works, and the day slips pleasantly past. And when he goes home at night, he says to his helpmeet, "I have been preparing a gift for society. I know not how many will be made happier by the work which I have done to-day." He thinks of the time when the mother shall sit over the cradle, and wet it with tears shed for the child that is not. This is a minor strain of thought, but it is still musical, though his heart is sad, and he grieves for her.

If men would connect the things that they do with their uses and ends; if, instead of indulging in sordid thoughts of how much they shall get for their day's work, and how little they can put into it, and how much they can safely slight it, they felt, "Work is my way of sending out divine benevolence; it is my morality; it



is my fulfillment of the command, *Love thy fellow-man as thou lovest thyself*”—if this were the case, how would industry blossom! If men felt that they were servants of each other; if there were such an inspiration among men that they could say, “Living here, we are but one step from the home beyond; living here, we are overhung by our Father’s benefaction; living here, by faith, and hope, and love, we also live there;” if we adopted the brotherhood of man, with all our thought, and aspiration, and daily carriage, and industry, and felt, “I am serving my fellow-men, and doing all that in me lies to make the world finer, and happier, and better,” would not that be a consolation?

Lastly, while men are writing and talking of what the coming church and the coming religion are to be, I go to the scientist, and say, “What shall be the coming religion?” He lifts his glass, and sweeps it through the stellar universe, and says, “The stars answer, ‘It is not in me.’” I ask Maury, and he puts his ear to the ocean, and says, “The deep answers, ‘It is not in me.’” I ask Tyndall, and he says, “The glacier answers, ‘It is not in me,’ and the light, ‘It is not in me.’” I ask Huxley, and he asks all the beasts of the field, and all the insects of the air, and all the worms that creep on the earth, and they reply, “It is not in us.” I ask the Man of my counsel, the Guide of my youth, and it says, “The religion of the future will be the religion of the past and the religion of the present—it will be God.” And who is God? He is Love. What, then, is religion? Love—love to God, and love to each other.

Now, whatever may be the church, and whatever may be the creed and ordinances of the church, the religion of the future will be summed up in this command: *Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself*. That is the religion of the universe; and if you want to attain to it, begin to love, and begin to-day. To-day join with us in offering new fidelity, new homage, and new consecration, to that blessed symbol of God, the presentation of himself in the incarnate One, Jesus, our Lord and Saviour, who came to manifest the light of love, to exhibit its power, to suffer, and that unto the end.

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After the blessing is pronounced, those who desire to unite with us in the communion of the Lord’s Supper will have an opportunity. All those who are conscious of their need, who feel that they have sins to be forgiven and washed away, and who are willing to accept the Lord Jesus Christ as their Redeemer and Helper, I invite, without regard to their church connections or special beliefs, to abide with us, and partake of these emblems.

## PRAYER BEFORE THE SERMON.\*

ALMIGHTY God, our heavenly Father, we thank thee that thou hast made thyself known to the world in such ways that the youngest heart may be led to thee; and that by the royal road of love we find thee out and know thee as much as with human infirmity thou mayest be known in this life. We thank thee that thou art still, from age to age, inspiring love and kindness in the human heart. We pray, O God, that the day of long delay may be cut short, and that the better days of prediction may roll forward, when men shall know thee to be, not hard and cruel, but full of humane, gentle, sweet, and peace-breeding feelings. We pray that the time may come when men shall know that thou dost sit in judgment forevermore upon inhumanity and unkindness and indifference and neglect. We know that thou art a God who dost work in the royalty of mercy and beneficence, doing good that men may do good. And we thank thee that thou art calling, from time to time, many from the darkness of inhumanity and selfishness, from the thrall of pride and self-consideration, and from the up-building of themselves in power, either of understanding or of things outward. We rejoice that thou art teaching them thine inward kingdom, in which dwells righteousness, where the fruit of the Spirit is joy, and peace, and love.

We thank thee that so many are gathered into this household of faith, and that so many of them bring forth fruit fair to the eye and sweet to the taste. We thank thee that thou dost dwell among us in our households, and in the hearts of multitudes. We thank thee that thou art still gracious, a God not far off, but near at hand; a God not indifferent to the most helpless; not strict to mark our infirmities against us; but rather seeking to draw us toward thee, and to heal all our transgressions, and to wash us, and make us white as snow.

O Lord, we pray that thou wilt grant thy blessing to rest upon thy servants who are now beginning to walk in the communion of this church, as in spirit they have long walked with us. Give them strength for each day. May they not think that they have taken upon themselves a mask which they did not wear before. May they feel that now they have reached a liberty which they have not before enjoyed. Having been God's servants, may they feel that they are sons of God. Having served for wages, or from a sense of duty, may they serve from the inspiration of love. And may they rejoice to think that they are worthy to bear the precious name of Christ. And may it be a name of strength to them. And may they understand that it is not simply a promise of an hour, but an eternal promise to all that hear it. Gather them, blessed Saviour, in the arms of thy providence and grace; and do for them exceeding abundantly more than we can ask or think.

Have compassion, we beseech of thee, upon those who wait before thee, according to their several necessities. Hear the confessions of those who acknowledge their sins, and help them in their efforts to forsake them. We pray that thou wilt heal their consciences, and establish them in the ways of righteousness.

Grant, we pray thee, grace and blessing to all those who come this morning to make known the goodness of God; who in their hearts are thanking thee for dangers warded off, for blessings bestowed. Grant grace, mercy, and truth unto every one of them.

Will the Lord bless the little ones. Grant that parents may be taught so that they shall bring up their children in the fear and love of God. More and more may the household become a joy and a blessing to them.

We pray that thou wilt grant that all the youth in our midst, who are beginning to step forth upon the way of life, and to meet its ruder winds

\*Immediately following the reception of members into the church.



unsheltered, may have strength to endure trials, to resist evil, and to establish themselves in that which is just, and true, and noble, and right, before God and among men.

We pray for all that are poor; for all that are needy; for all that are despondent; for all that are discouraged; for the sick who would fain be with us; for those who watch by them; and for the bereaved ones, who sit in the shadow. O thou God of all comfort, comfort those who need comfort. Teach them how, by the consolation with which they are consoled, to console those who need consolation. May those to whom kindness is shown learn to show kindness to others.

We pray that thou wilt bless all ranks and conditions in society. Remember the President of these United States, and all who are in authority with him. Remember the national Congress, and the several representative Houses throughout the States in this land. Bless all magistrates and all who are in authority. Grant that they may be God-fearing and incorrupt, and rule in righteousness.

May all the people learn peace and purified morality. We pray that thou wilt exalt this nation, not in things material, not in outward strength, not in physical prosperity, but in power to do good, in spiritual manhood, in purity of heart. And though thou dost scourge us; though thou dost bring us to shame for our transgressions, we pray that thou wilt grant us righteousness. And so prepare us for that great and wonderful future which thou hast predicted.

And grant, we pray thee, this day, to all thy churches, and to all thy servants that minister in them, thy sacred presence. May the truth everywhere be as bread from heaven; and may it strengthen thy people more and more. May they go forth, always, to sow the seed, that others may have bread.

And may the whole world come up in remembrance before thee. In the midst of convulsions and overturnings, may there still be the counsel and presence of God, by which the latter-day glory shall be assured. May all nations at last rest. May knowledge drive out superstition; may strength supersede weakness; may He whose right it is come and reign; and may all the earth see thy salvation.

We ask it in the adorable name of Jesus, to whom, with the Father and the Spirit, shall be praises immortal. *Amen.*





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